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vented the disruption and the disestablishment of the church. It is certain that Pusey, Keble, and others like-minded kept many sacramentalists in the Church of England who, apart from such leaders, would have followed Newman into the Roman church. The present intense anti-ritualistic agitation indicates that there is an "irrepressible conflict" within the Church of England. Probably the *people* of England are neither Romanists nor sacramentalists. In the end the Church of England must ultimately express the will of the English people or be disestablished. The issue of the present agitation may justify the conviction that Christendom is in reality divided, not so much into Romanists and Protestants as into sacramentalists and non-sacramentalists.

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THE LIFE AND TIMES OF CARDINAL WISEMAN. . By WILFRID WARD, Author of *William George Ward and the Oxford Movement*, *William George Ward and the Catholic Revival*, *Witnesses to the Unseen*, etc. With three portraits. Second edition. London, New York, and Bombay: Longmans, Green & Co., 1897. Pp. x+579; iii+656. \$6.

CARDINAL WISEMAN died in 1865. This biography appears a generation afterward, and has already reached a second edition. That a life written more than thirty years after its subject has died can command the interest of so large a circle of readers marks out that subject as a man of unusual significance. That such a work should be delayed thus for over thirty years is also an indication that there were grave difficulties in the way of a more nearly contemporary biography. These difficulties lay partly in the personality of the cardinal and partly in the times in which he did his work. His life and times were stormy and passionate; and it was necessary for clouds to blow aside and winds to still before such a life and such times could be viewed with any measure of dispassion.

Cardinal Wiseman's reputation is fortunate in finding so skilled a biographer as Mr. Wilfrid Ward. While the fact that Mr. Ward was but a child at the time of Wiseman's death, and that his "own personal knowledge of Cardinal Wiseman was only such as a boy could have of one who was very fond of talking to children," necessarily deprives this life of that personal touch which is so great a charm in

Stanley's *Life of Arnold*, and for which we shall look in the forthcoming *Life of Philips Brooks* by Professor Allen, yet Mr. Ward has great fitness for his work, both in his position and his experience. He is a son of W. G. Ward, one of the most distinguished of the Tractarian converts to Rome, and has therefore all the advantage of his father's close knowledge of Wiseman. Moreover, Mr. Ward's two volumes, *William George Ward and the Oxford Movement*, and *William George Ward and the Catholic Revival*, had shown him to be an admirable biographer. Mr. Ward's other work, chiefly philosophical, also marks him as a careful and cultured student and writer. While, then, the present work necessarily lacks, as has been said, the living, breathing, throbbing style of presentation which a personal friend or follower of one but lately passed from life could give, and while it is quite as much a study of the times of Wiseman, as its title indicates, as of his life, yet the biography is skilfully done. That it is in some sort an answer to a recent *Life of Cardinal Manning* would be evident without a confession of that fact in the preface, for the prominence given to Dr. Manning and the famous Errington case which centered about him is very marked. The effort to relieve Manning of all blameworthiness is evident and apparently successful.

The critical times in which Wiseman's career found place and his importance in the Catholic revival in England are well portrayed and full of interest.

Wiseman's immediate ancestors were Roman Catholic and Irish. He claimed descent from an early Protestant bishop of Dromore, Ireland, and from Sir John Wiseman, an auditor of the exchequer in the time of Henry VIII. His grandfather and father were merchants in Seville, Spain, where Nicholas was born in 1802. The family was well-to-do, and his only sister became Countess Gabrielli of Fano in Italy. Though the family returned to Ireland on the father's death in 1805, yet those few early years in Spain left their deep impression. Cardinal Manning said: "The first *stratum* of his mind was deeply tinged by the soil in which he was born. There was about him to the end of life a certain grandeur of conception in all that related to the works, the creations, and the worship of the church, which is evidently from Catholic Spain. He had been born in an atmosphere of Catholic splendor, and all his conceptions and visions of the sanctuary were as he had seen them in childhood, and as it ought to be, rather than as it is, in the chill and utilitarianism of modern England." The chapter on his childhood and youth is very meager, and almost devoid of anec-

dote or reminiscence. Wiseman learned to speak English in Waterford, where he spent the years 1805-9. In 1810 he entered St. Cuthbert's College, Ushaw, near Durham. Here Dr. Lingard was one of his teachers. While here, at the age of sixteen, he chose the priesthood as his vocation. In 1818 he was chosen, as one of several promising candidates, to be sent to the revived English College in Rome. There he stayed, as student, teacher, and rector, for twenty-two years. His scholastic career was eminent, and he was made doctor of divinity upon examination at the age of twenty-two, before taking orders. His linguistic powers were very great, and he developed into one of the few oriental specialists of that date. His *Horæ Syriacæ* brought him international reputation. His versatility also was displayed in his lectures of 1835, *On the Connexion between Science and Revealed Religion*. That decade marked a great Catholic revival on the continent and in England. In the latter country it was partly a result of the Catholic Emancipation Act of 1829, but was also a part of the great European movement. To guide this English revival Wiseman was sent to England and made president of Oscott College. Mr. Ward's chapter on the "English Papists," introductory to the English career of Wiseman, is apologetic, but well done, and deeply interesting. He is very fair in his account of how England came so bitterly to hate "papists," and does not hesitate severely to criticise Queen Mary and the pope of her time. The course of events in which Wiseman found the Romanists of England a despised sect and left them a respected rival of the establishment in dignity and honor is carefully drawn. Of course, to most Protestant readers interest centers in the Tractarians and the "perverts." And the first volume, dealing mainly with them and Wiseman's relation to them, will prove much more absorbing than the second, taken up as it is with the internal troubles of the cardinal's English administration. We get a glimpse or two of Newman, and it is really refreshing to find him off the pedestal of dignity and asceticism and eloquence, and to catch him using slang, and unclerically arrayed. Newman wrote of an argument of Wiseman's on the superior claims of the Roman church: "It has given me a stomach-ache." And the way in which Newman is stated to have silently announced to a delegate from Wiseman that he had abandoned his clerical position as an Anglican and was ready to become a lay member of the Roman communion has a touch of the melodramatic. It was done (Vol. I, p. 428) by his withdrawing from the reception room and presently reappearing in gray trousers instead of black.

The jealousy of the new converts on the part of the old Catholics of England is clearly pictured, and the method of Wiseman in trying to harmonize the two parties seems to have been just and wise. Possibly he was too partial to the converts.

His struggle for justice and his victory in the "no popery" agitation over the introduction of the Roman hierarchy in 1850, and his own position as cardinal archbishop of Westminster, remind us of our own recent American Protective Association turmoil. Here he showed himself conspicuously cool and able.

The unfortunate appointment of Dr. Errington as his coadjutor in the archbishopric, their struggle over Dr. Manning, and the final forced retirement of Dr. Errington make the second volume wearisome. The treatment seems out of proportion. Its only excuse is a controversial one, as an answer to recent aspersions of Dr. Manning.

Cardinal Wiseman, as here set forth, is an interesting study. Versatile and cosmopolitan, he is broad, but not deep. Yet in his efforts to modernize Romanism he shows a true philosophic grasp. Personally we see a man of strange contradictions. Craving sympathy, and extremely kind, he yet seems to alienate his nearest friends. Energetic, he is nevertheless a procrastinator. His English is pedantic and clumsy, yet often eloquent, and his story *Fabiola* seems to have been the *Quo Vadis* of its time. The few glimpses into his devotional and spiritual life impress one with a sense of its formalism. His love of show was strong, and he was a martinet in ritual. He had what Father Faber called "his lobster-salad side." Altogether one gathers from the work of Mr. Ward the impression of a rather gigantic character, physically and intellectually, which one is compelled to respect, and in a measure to admire. Yet, as here set forth, our love is not won, and our hearts are seldom touched. This may be one of the necessary limitations in a work produced under the conditions of this one. Yet Cardinal Wiseman will always be recognized as an important factor in English nineteenth-century history. And the Protestant student cannot fail to recognize and acknowledge the masterly way in which Rome always knows how to put her ablest men in the most important places. It is one of the advantages of absolutism.

With many of Mr. Ward's and Cardinal Wiseman's contentions as to the "exclusive church" and "authority" we must widely differ; but from the Roman Catholic point of view the history is broadly and ably treated.

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